WESTERN RECORDER.

PUBLISHED UNDER THE PATRONAGE, AND FOR THE BENEFIT OF THE WESTERN EDUCATION SOCIETY, AND AUBURN THEOLOGICAL SEMINARY.

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REVIEW.

DR. LEE'S REVIVAL SERMONS.

A volume of short Sermons, "on the distinguishing doctrines and duties of experimental religion, especially designed for religious revivals," written by Dr. Lee of Colebrook, Conn. has just been published by E. & H. Clark of Middletown. A work of this description has been much wanted; and from the known reputation of Dr. Lee, as well as from the circumstance that he has been extensively acquainted with revivals; and has been eminently blessed, to all human appearance, as an instrument in promoting them, we should have thought him well qualified to supply the deficiency. The work is now before us. The Sermons are very short, and designed for reading meetings. The subjects are various, and they are treated with simplicity, plainness and earnestness. The whole number of sermons is forty-eight.

The following extract is from Sermon 17—text, Isa. lvii. 14.

"In the first place, then, let us examine our hearts, whence are the issues of life.—How are they now, and how have they been, for days, and months, and years? Have you not been cold in your affections, and inordinately attached to the world? Have you not indulged in pride and sensuality; become greatly hardened—awfully alienated from God, and his holy service? Have you not lost a tenderness of conscience in the duties of religion—a concern for the glory of God and the salvation of perishing sinners?—Have you not lost the spirit of prayer, if not the form? been unfaithful and hypocritical, both in the worship of the closet, and the family?—uttering an empty form of words, without proper desires?—attempting the duty, not as a privilege and delight, but as a task, imposed by conscience to maintain some degree of consistency—some satisfaction with yourselves—and a feeble hold of the fragments of your shattered hopes? Have you not insensibly, yet rapidly slidden into a sinful conformity to the world, and so united with the impenitent, and conformed to their habits, that the most unobserving beholder, ignorant of your profession, would be unable to distinguish you from the more decent part of the unbelieving world. Has not your conscience become so stupid, that sin has in a great measure lost its turpitude, and holiness become divested of its attractive beauty? Are there not certain sins, once dreaded and shunned, which you now commit; and certain duties, once conscientiously performed, that you can now, with little remorse, habitually neglect? Have you, dear brethren, conscientiously kept the holy Sabbath;—not allowing improper thoughts, reading, conversation, or employment? Have you been faithful, in the daily, devout reading of the word of God? Have you indulged no insufficient excuse, for neglecting the public worship of the sanctuary? If you have been punctual in your attendance, have you been careful to come with prepared hearts? Have not your thoughts often been vain and wandering;—your minds formal, undevout, and even trifling? If you have been attentive to preaching, have you not been forgetful hearers of the word; and found yourselves unprofited and barren? Have you been faithful in all relative duties; especially in the religious education of your children! Have you been attentive to the peculiar duties of professors; and enjoyed the presence of Christ, at his table? Have you been consistent towards each other; not indulging in slander—ill will—party spirit, or revenge; but cherishing the most cordial Christian affection?—Have you been punctual in attending religious conferences, and meetings for prayer,—those which have been publicly appointed; and especially, that highly interesting and important stated meeting, *the monthly concert of prayer?* How stand your consciences, in relation to *charity?* Have you contributed to the treasury of the Lord, according to your abilities in the various calls of charity, for the spread of the gospel, which distinguish the present day? Have you given cheerfully—or grudgingly? But, I will not prolong these humbling inquiries. I have no disposition to reproach or give pain. My only wish is to convince and reform—to assist you in removing stumbling-blocks, and preparing the way of the Lord. Let us, individually, examine our ways; and if faithful to ourselves, I doubt not, that the exercise, however unpleasant in itself, will be salutary and profitable; for it is a necessary preparation for obeying the call of Christ. We shall then, clearly see, and deeply feel, that the work to be done, is great; requires our united exertions, and is so urgent, as to admit of no delay. We must take heed, that we do not retain an evil heart of unbelief; lest we exclude ourselves from the blessing. The duty is solemn and momentous. This is the alternative presented: whether we shall continue in an obstinate course of backsliding; an accelerating departure from God:—or, shall receive a gracious visit from the King of Zion;—be awakened from the slumbers of spiritual death; caused again to rejoice in God; and again be owned and purified; increased and blessed by the presence of the great Head of the church.

"Shall our unconverted children, whose souls ought to be as dear to us, as our own; our neighbours, friends, and social connexions, and the whole multitude of sinners around us—be awakened—converted to God—made useful and happy in this life; and finally received to heaven?—Or,—

"By our criminal stupidity, and neglect, shall they persevere in hardness to fill up the measure of their iniquities; and soon go down to hell with all the guilt of their sins upon their heads?

"This is our only alternative. O my brethren, I am overwhelmed and crushed with the weight of the subject, and the awful responsibility, which, at this critical and momentous period, rests upon us. Who has words to express, or powers to conceive of their magnitude? No wonder that the united call of Christ and his redeemed people, should be thus solemn, and importunate:—No wonder that every awaking Christian should shout in the ear of his sleeping brother, *Cast ye up—cast ye up—prepare the way—take up the stumbling-block.*"

On the whole, after carefully examining the work, we are inclined to believe that it will prove extensively useful: Yet, we cannot but think that the title is ill-chosen. The spirit and feeling that prevail in times of refreshing from the presence of the Lord, will in vain be sought for, we believe, in any *volume of written* sermons. And it is to be feared, that the title Dr. L. has chosen, by leading us to expect too much from the volume it designates, will have a tendency to make us undervalue what he has written.

From the Christian Herald.

N. YORK COLONIZATION SOCIETY.

At a meeting of the Board of Managers of the New-York Colonization Society, April 1, 1824, it was proposed that this Board use its influence to draw the attention of the public still more to the great objects of the American Colonization Society.

A committee of the parent Society at Washington, reported on the 5th of March, that so much had already been accomplished, "as incontestibly proves, not only the practicability, but the facility of colonizing free people of colour in the place which has been chosen, and on the plan which has been adopted," and this Board are satisfied that means only are wanting, to realize the great objects of the Society; and that there is the most urgent reasons for the citizens of our country to give their aid, and that without delay to this all important cause. The Board would respectfully state to their fellow citizens their full conviction of the importance of this institution to the highest interests of the nation, and to the cause of humanity, and that the best of motives are influencing the active patrons of this great enterprise to persevere in their benevolent and patriotic exertions.—The Board cannot but feel that a work which proposes, and, so for as prosecuted, gives full promise, if supported, to deliver our nation from slavery, is most worthy the aid of every patriot, and demands the assistance of every friend of our liberties.—And they not only feel assured, that this is such a work—"an enterprise," as the managers of the parent Society express it in their last Report, "looking to results as grand and glorious as ever were effected by human hands; that would exterminate a trade, the thought of which is agony; cover Africa with the monuments of civilization and the light of truth; *remedy an evil*, in its nature most distressing, in its influence most injurious, and which threatens to convulse the nation; and thus render stainless the land, and eternal the stability of the freest and happiest nation on earth;" but, that this is the only work which can bring about these high results, that *colonization* is the only "remedy" for slavery, the mighty "evil" of our country. It is "foreign colonization," as stated by the resolutions of the Ohio Legislature, which affords the only hope of deliverance from this evil; and Africa is the only place which at present offers an asylum for her wretched sons in America, or affords the advantages necessary to realize the great object proposed. Hayti, which at first would seem to offer greater advantages, is found by examination to be encumbered with difficulties which will probably for a long time prevent colonization there to any considerable extent. The settlement of whole neighbourhoods and towns, as is done in our country, by emigrants from different nations of Europe, or from the old states, where they can have all their former social customs and religion, is not encouraged. Another difficulty is their established religion. Protestants are subject to great restrictions, and, within a few months have been cast into prison for meeting together for religious worship. Another difficulty is the military system which prevails. This cannot be exhibited in detail, but is found to be such as to present a formidable barrier to the migration of our coloured people to that island in any considerable numbers. Another is the state of Society. Marriage is scarcely known.—These considerations, with the fact that a new language must be learnt, present an insurmountable obstacle to the work of colonizing in Hayti, and show that it is Africa only that can engage the attention of the friends of colonization with any great hope of success. Besides, there are other all-important objects which cannot be effected but by colonizing in Africa—The suppression of the slave trade; the civilization of this barbarous portion of our world, and the giving to her tribes that religion which a Saviour brought us from heaven; and thus redressing, in some degree, the wrongs which our nation as well as others, have heaped upon her. These are considerations of too deep an interest to be left out of sight, and will ever give to colonization in Africa, a most powerful claim on the hearts of all friends of humanity and justice. While these interesting objects are necessarily promoted by colonization, the Board would distinctly state that the funds of the Society are exclusively appropriated to the single work of aiding the coloured people to leave this country and form settlements in Africa.—None are appropriated to the support of religious instruction of any kind or sect, and the Society is not in any way a Missionary Society. The colony, like all the rest of Africa, is open to any and all Societies alike which aid to diffuse religion over the world. It is *colonization* that engages the efforts of the Society; so that all classes of citizens, of every name and sect, that desire the welfare of our nation, and that, the "*self evident truths*," and "*unalienble rights*," proclaimed to the world in our far-famed Declaration of Independence, may be carried out to their legitimate extent, in our country and throughout the world, can unite in support of this institution. In accordance with these views, the following resolutions are presented to the public, with the hope of very general attention and approbation.

1. *Resolved*, That this Board view, with high approbation, the increasing interest manifested in different parts of the Union, towards the great objects of the American Colonization Society, and do rejoice at the formation of several respectable auxiliaries in this state.

2. *Resolved*, That it be recommended to the citizens of the Union generally, and earnestly requested of the several towns of this state in particular, to form similar auxiliary Societies.

3. *Resolved*, That the Board highly approve of the plan which has been adopted by several congregations of taking up collections, to aid the Society, on the 4th of July, and they earnestly recommend to the people generally to honour this "high day," of our nation by their contributions to aid the Colonization Society in giving the blessings of liberty to the *coloured* people of our country, and freedom to *all* the subjects of our republic. The ministers of the several denominations, and the Committees and orators appointed for the celebration of our Independence, are respectfully solicited to propose such collections.

4. *Resolved*, That the printers of newspapers be requested to publish these resolutions, with an address to our fellow citizens, to be prepared by the two secretaries and the agent.

P. N. STRONG, *Corresponding Sec'ry.*
JOHN B. BECK, *Recording Sec'ry,*
L. D. DEWEY, *Agent.*

☞ This year the 4th of July falls on the Sabbath, and it is hoped that the 3d Resolution will meet with general attention.—Ministers of the Gospel, of every denomination, are requested to read the address, with the accompanying resolutions, to their people on a previous Sabbath, and ask a collection. Collections and donations to be sent to the Agent, 182, Broadway, N. York.

L. D. DEWEY.

Cruelty to Slaves.—Mr. Buxton, in his speech on negro slavery, in the British House of Commons, stated that a single West-India newspaper, contained upwards of 500 cases of negroes advertised, who had been stamped with a hot iron. He noticed the following cases:—Alice, marked J. B. and having scars on the back from flogging; Robert, marked C. G. and having marks of flogging on his shoulders; Sarah, marked G. F. G. on the right breast, with marks of a flogging on her back; Betsey, marked I. D. on the right shoulder, and S. A. O. cut plain on her breast: Peter, marked with a cow iron; one man had the following letters on his breast: A. C. S. E. P. O. N. P. I. L. M. It is a common practice to stamp on the negroes with a hot iron, the initials of the names and estates of their owners.

From the Christian Gazette.

THE HOPE OF THE UNIVERSALIST TRIED.

Mr. ———, was once a regular worshipper in an orthodox church, and in common with other families of his flock, the pastor visited his; and in conversing with him, found him always pleased till he came to the idea of punishment, and particularly, *eternal punishment*. This especially displeased him: he would always reply to the pastor, that he did not believe that God ever made *any body* to damn them. When conversed with about the influence of his conduct over his children, he became very angry, and denied that he was accountable for their misconduct. He quit, however, almost entirely attending church, and soon became intemperate. It was not long till in the course of God's providence, he was obliged to *try the strength of his hope;* he was called to die. When sick, he sent in great haste for his old pastor. The minister not being at home, a second messenger was soon despatched after him. When the minister had arrived and had inquired as to his views of entering into eternity, "Oh!" says he, "I am of all men most miserable!! pray for me—I've but a short time to live, and am *altogether unfit to die.*" The grounds of his former hope *now forsook him* forever. After the minister had left him, which was at a late hour of the night, his anguish of mind and pain of body increasing, he sent before day light for a pious physician, and when he came, begged that the latter would pray for him, with which he complied. He continued in this wretched state till near day light, when he expired. Not quite twenty-four hours were given him to prepare for eternity. He had been somewhat unwell before; but not considered dangerously so, till the day before he died. In the morning he was taken ill—in the evening was full of pain of body and horror of mind—and before the next rising sun, was in Eternity.

"*When distress and anguish cometh upon the wicked; then shall they call upon Me, but I will not answer—they shall seek me early, but shall not find me. Terrors shall make the wicked afraid. His confidence shall be rooted out. He shall be chased out of the world.*" Prov. 1. Job. 18.

THE ELDER.—A FRAGMENT.

I learned from early youth, to look upon the face of the village elder with a mingled feeling of delight & awe. I remember when first he came to my father's house and called us around him, patted our flaxen heads, and asked us about the Bible, that I feared to speak in his presence. But as I approached a period more mature, and heard, in circles where the name of Him in heaven was blasphemed, and from those who spent the sacred Sabbath in revelry, and pointed the despising finger at all that was sacred in religion, the elder's name mocked at & turned to ridicule; and marked with how much bitterness of hatred and malignity of heart, they spoke of him who they confessed had never injured them—and when I saw the good all united to him in love and confidence, my fear turned into admiration, and the hostility of others, sealed my affections towards him forever.

One afternoon in August, just at the clearing up of a thunder storm, and while the rainbow that succeeded it, spanned the valley with its beauteous hues, I was sent on an important errand to one of the farmhouses on the oak meadows, the residence of De Otto, a man who I well recollected often to have heard dealing out the most bitter curses against the aged servant of the sanctuary. When I had reached the first of the creeks which run between the village and the meadows, I overtook the venerable elder himself. He was going to the same place, to visit a dying daughter of the unfriendly farmer; and, tho' labouring under an indisposition—though the creeks were so swollen with rain as to render it impossible to pass them without drenching, he seemed so intent on the subject before him, that he forgot the danger to which he was exposing himself, and rode on like one less stricken in years, until the waters were passed and we alighted at De Otto's door.

The dying child lay in the last stage of an inveterate fever, and her flushed cheek looked like a rose upon the snow white pillow. Her eye sparkled as with new hope when she saw the old man enter. De Otto was not in, but momentarily expected.—The mother of the sick girl told the elder, with her eyes swimming in tears, that her husband had bitterly denied her the liberty of sending for him, though at the poor child's agonizing entreaty. The little girl had sometimes visited the elder's house while at school in the village, and, though quite a child, was not entirely unacquainted with the great object which now engrossed her thoughts. The good old man conversed with her in a low tone of voice for some time. He told her she must not only forgive but pray for her father, that Christ might be his friend, as she believed he was her's. "And was it," said the dying child, "that my father is angry with Christ, too, that he would not let mama send for you before, to tell me more about Him and heaven?" De Otto entered while the last words were on her tongue; and with a glance of careless contempt towards the elder, he approached the foot of the bed, and looked upon the changing features of his child with an emotion of restless and perturbed anxiety.

She fixed her eye intently upon him, and with an expression of deep and affecting tenderness exclaimed, "Oh, pa, are you angry with Christ?" She paused for a reply, and then continued, "when I go to Him in heaven, what shall I tell Him is the reason?" Again she waited anxiously for an answer. A thousand convictions seemed to flash upon the father's soul—perhaps his pride would have dictated a harsh rebuke, or a word of scorn; but nature was powerful—he had still some feelings of a parent. A tear rushed into his eye,—he covered his face with his handkerchief, and sat down upon the bed. "Your dear father has been Christ's enemy," said the aged elder, tenderly, "but you shall carry the news of reconciliation—let us pray."

Never did I hear a more devout petition: and De Otto, for the first time, bended his knees before the Throne of Grace, and sobbed in all the bitterness of an awakened soul, pressed down beneath the crushing burden of a long life of unatoned transgressions. The scene was overpowering. Before the elder left the house, the proud spirit that had been his fierce and constant persecutor for years, confessed his error, and besought the old man's prayer for himself.

Julia De Otto was buried the next Sabbath day. In a few years after, the venerable and pious elder, full of years and good deeds, followed her to his last rest; and now De Otto occupies his place in the village church, and often cites the history of his early life, and marvellous conversion, in illustration of the all-sufficiency of the grace by which we are saved.

BIBLE CONVERT.

The following was related by Rev. Mr. Crane, at the late celebration of the Bible Society of Philadelphia.

"Two of the missionaries to the Osages, went from their mission establishment some time since, to visit two remote tribes, among whom a missionary had never been seen. On arriving at the dwelling place of one of the tribes, they found it deserted, and passed on to the next. Never had the feet of a missionary trod this ground before. They found the Indians at home; they discovered a man who could act as interpreter. With him they passed from house to house, speaking to the people. At length they called at a hut where were a man and his wife. On entering, the woman asked them, "Do you bring Jesus Christ with you?"—Struck with astonishment, and scarcely understanding her, they did not immediately answer. "I mean," said she, "do you know, and love, and follow the Lord Jesus Christ?" They told her they were his ministers. At this, she was transported with joy. She asked them if they would not go to prayer. They replied yes, but they would first read a portion of the word of God. "Do so," said she, "and I will bring you a Bible." She went into the interior of the hut, and lifting up a parcel of bear skins, brought them out a Bible! It had been given by a Moravian missionary to her father, half a century ago, and he, on his death-bed, commended it to her perusal. She had borne it into the remote wilderness, and there had rejoiced in its promises, and found salvation through its truth!"

OLD SELECTIONS.

THE DANGERS OF YOUNG CHRISTIANS.

Be watchful: many eyes are upon you. Satan envies you, Oh! he hates to see any persons, especially young persons, walking very closely with God. So far as he is permitted, he will spread snares for your feet every hour: He desires to have you, "that he may sift you as wheat." Further, the world observes you; many would rejoice at your halting; and a little thing in you would give them more pleasure and advantage in opposing the truth, than a greater slip in some others who are content to plod on in the common way. Nay, it is well if there are not some, even among yourselves, professors and members, who would be glad to see you brought down to a level with themselves, since they cannot persuade themselves to join and imitate you. These things you know without my telling you, and I do not mention them to discourage you. No, were every leaf upon the trees, and every blade of grass a sworn enemy to our souls, we are safe under the shadow of our great Rock: the blessing is His, and He will not withold it; but there are appointed means and it is our wisdom and happiness to be found waiting on Him in the use of them.

A RICH WORLDLING.

How apt are many at the sight of a rich worldling to envy him for what he hath!—For my part, I rather pity him for what he wants. He hath a talent, but it wants improvement; he hath a lamp, but it wants oil; he hath a soul, but it wants grace; he hath the star, but he wants the sun; he hath the creature, but he wants the Creator.—In his life he floats upon a torrent of vanity, which empties itself into an ocean of vexation. And after death this sentence is passed upon him, *Take ye the unprofitable servant, bind him hand and foot, and cast him into outer darkness.*

SORROW.

Remember, if you are a Christian indeed, that the springs of your grief cannot flow long; the hour of death will dry them all up.—Converse much among the mansions and joys of the invisible world, and your hope which is laid up there: the very gleamings of that glory will brighten the darkest providences, and relieve the soul under its sharpest pains.

FEAR.

The anger of God is the most proper object of our fear, as we are sinful creatures; nor can sinners fear the anger of God too much, until they have complied with the appointed methods of his grace. There is also a reverence and holy fear due to the majesty of God, even when we have obtained the most solid hopes of his mercy: we must always fear to sin against God, and keep up a holy jealousy of all temptations to sin. All this is called religious fear.

SELECT SENTENCES.

Talking is not always *to converse.*

Conversation calls into light, what has been lodged in all the secret recesses and chambers of the soul.

A man of vast reading without conversation, is like a miser who lives only to himself.

The result of sensible and well timed conversation, may be compared to flints striking against each other. They produce a living fire which never would have arisen from the same hard materials in a state of rest.

ANNIVERSARIES.

(*Continued from our last.*)

In addition to the speakers before the American Bible Society, mentioned in the Recorder, were Rev. Mr. Peters, Rev. Mr. Cone, Mr. S. K. Tallmadge, Maj. Gen. Gaines, Rev. Dr. Rice, Rev. Mr. Brown, and in acknowledgement of the vote of thanks to the Secretaries and Treasurer—Rev. Dr. Milnor. The gentlemen last mentioned, also read the address of the hon. John Jay, the venerable President of the Society, who was absent on account of indisposition. The addresses are mentioned as having been truly animated and appropriate;—and they have all been requested for publication.

The assembly collected on the occasion, was more numerous, it is said, than at any former meeting of the kind. Many persons of distinction were present, among whom were, Governour Yates, Hon. De Witt Clinton, the Chief Justice and the associate Justices of the Supreme Court of the State, and the Maj. Gen. above mentioned, of the United States' Army.

"Letters from the Hon. Bushrod Washington, John Quincy Adams, Andrew Kirkpatrick, Charles Goldsborough, William Phillips, David L. Morrell, Francis S. Key, Joseph and Smith Thompson, Vice Presidents of the Society, apologizing for their absence at the anniversary, were then read;—After which William W. Woolsey, Esq. Treasurer of the Society, exhibited his annual report of the state of the treasury. By this document it appears, that the receipts for the 8th year have been $42,416 95.

"There have been printed during the 8th year, at the Society's depository in N. York, 76,875 Bibles and Testaments;—700 Bibles and Testaments, in different languages, have been received as donations from the British and Foreign Bible Society, and 2000 have been printed with stereotype plates belonging to the Society at Lexington in Kentucky—making a total of FOUR HUNDRED AND THREE THOUSAND, THREE HUNDRED AND FIFTY-TWO Bibles and Testaments, or parts of the latter, printed from the stereotype plates of the Society, or otherwise obtained for circulation, during the first eight years of the Society's existence.

"There have been issued from the depository of the Society, during the past year, *sixty thousand, four hundred and thirty-nine* Bibles and Testaments; making, with those issued during the seven preceding years, two hundred and forty-eight thousand, six hundred and twenty-three Bibles and Testaments, and parts of the Testament, since the Society was established.

"There have been added forty-seven new Auxiliary Societies during the past year, making the whole number four hundred and seven.

"The number of Bibles and Testaments which have been issued gratuitiously, to Auxiliary Societies, a large proportion of which have been in the new States and Territories, is 14,729, and the value of them, $8,262 23.

"The Society have realized all the advantages which they expected from the building which was erected for the transaction of their mechanical and other business operations; the debt incurred by the Managers for that purpose is in a course of liquidation, and in a few years will be extinguished, without diverting any portion of the ordinary funds of the Society from their destined objects.

"Very considerable and valuable additions have been made by the liberality of Bible Societies abroad, and individuals in the U. States, to the Biblical Library.

"A set of stereotype plates have been procured during the past year for a Testament of a larger size, and another is partly completed for the Bible in the Spanish language." [*The Report of the Managers is to be print-ed.*]

PRESBYTERIAN EDUCATION SOCIETY.

The Presbyterian Education Society, as was mentioned in our last, met in the evening after the celebration of the American Bible Society.

"The chair was taken at half past seven o'clock, by the Hon. De Witt Clinton, one of the Vice-Presidents of the Society, and the exercises of the evening were commenced with prayer, by Rev. Dr. Richards of Auburn Theological Seminary, after which the meeting was addressed by the chairman.

"The annual Report was read by Mr. S. E. Morse, and the following resolutions were then read and adopted."

1. "*Resolved*, that the report just read be accepted and printed."

2. "*Resolved*, that the thanks of the Society be presented to the officers and managers of the Board, and to the officers and members of the executive committees and auxiliary societies, for their exertions during the past year, and with the earnest request that these exertions may be renewed and extended."

3. "*Resolved*, That in view of the present encouraging position and prospects of the Society, the Board be requested to make special exertions for the increase of the Society's funds by such means as are suggested in the Report, or others that they may deem expedient.

"A collection was then taken up amounting to $240, besides several gold rings.

"The very able and classical address of the chairman, and the eloquent speeches which were delivered on this occasion, gave an unusual interest to the proceedings of the meeting."—*N. Y. Ob.*

The following are extracts from Mr. Clinton's speech.

"The emoluments of the sacerdotal office furnish no allurements to cupidity.—The sons of the great and the powerful, of the opulent and the ambitious will seek the road to civil distinction or wealth through other professions; and it thus unfortunately happens that those most able to bestow the blessings of education on their children, are not the most willing that they should devote themselves to the ministrations of religion. This defect must be supplied, this evil must be remedied by gratuitous education. And with this view, institutions like the present, which cherish merit without any regard to the factitious distinctions of society; which rescue poverty from privation, and elevate humility above depression; and which appreciate talent and virtue in the abstract without any connexion with the endowments of fortune or political distinction, are calculated to enlist in the cause of religion, men of gigantic minds and wonderful energy.

"It is in vain to contend that the functions of a Christian Minister can be successfully performed without education. The apostles of Christ were, at first, men without the benefits of literature, but they were armed with the gift of tongues, the power of miracles, and the visitations of the Holy Ghost. But besides these preternatural endowments, all the learning and philosophy of the ancients were united in St. Paul, who was called into the Christian church by a miraculous interposition. His writings display the most powerful talent, and he has even condescended to refer to some of the great classical authors of antiquity. His eloquence was of Demosthenian energy;—and to his intellectual cultivation must be ascribed, to a certain extent, the vast consequences that resulted from his labours in the cause of Christianity."

"A new power, unknown to the ancients, has risen up to direct the energies and to superintend the destinies of mankind. Its authority is unlimited, its progress irresistible, and its force irrepressible. It derives its existence from the lights of Christianity, the invention of printing, and the diffusion of education. It governs the monarch on the throne as well as the peasant in the cottage. Need I say—the power of public opinion—which influences all the operations, and is felt in all the ramifications of society?

"This power in order to be beneficial, ought to be predicated on just and proper grounds. It ought to be directed by piety and knowledge. Monitorial education—Sunday schools and Bible societies are the great levers which must raise public opinion to its proper elevation: and when reinforced and impelled into activity, by the ministrations of a virtuous and enlightened clergy, then the cause of liberty, order, and good government will be established on a firm basis, and the prospects of blessedness in another and a better world, will brighten the gloom of seclusion, alleviate the burden of affliction, and solace the hour of death."

[Dr. Griffin's speech shall appear in our next.]

UNITED FOREIGN MISSIONARY SOCIETY.

The meeting of this Society was opened on the 12th inst. with prayer by Rev. Dr. Griffin. The Report was read by the secretary, Mr. Z. Lewis, and a resolution was taken for its publication.

Among the interesting transactions of the evening, Rev. Dr. Milledoler introduced to the audience, Saccharissa the venerabl indian chief mentioned in our last, who delivered the following speech.

"Friends and brothers,—I first thank the Great Spirit for preserving your lives and mine. I rejoice to meet you this evening, and I rejoice that your love to my poor countrymen has brought you all to gether on this occasion. You are holding a council to-night, to hear what has been done the past year, and God has permitted me to meet with you, and hear and see great things; which I never heard or saw before.

"My countrymen have long been in darkness, but now I see the light is spreading among them. My poor countrymen have long been neglected, but now I see the white brothers opening their eyes and looking upon us. In time past there were only a few who loved and pitied us; now there are a great many. I now meet with friends every where, and I see and hear that every year my christian brothers are doing more. They are getting the dust out of their eyes and ears, which had been thrown into them by the evil reports of bad men. Now I see old and young and little children, and men and women, engaged to do us good.—These things make my heart rejoice.—Many years ago, I was in darkness, and even now I am poor and ignorant. I cannot read for myself, but I have heard the gospel, and now I hope that I have received it into my heart. It is true I have always been a sinner, and now I am a very old sinner. But you have sent me the gospel, and I have learned that Jesus can save me. For this gospel and this Saviour I have thrown away the foolish things I received from my fathers.

"I am now near my grave, and I wished to see you once more before I go to meet your fathers with whom I made the first covenant. I hope you will not be weary in this good work, but continue to make your path broader and longer every year. Then I shall die hoping that before many years all my countrymen will have the light."

"On motion of Rev. John M. Duncan of Baltimore, seconded by Rev. James C. Crane, general agent of the Board, it was resolved that clergymen and other friends of Indian Missions throughout the country be respectfully and urgently requested to use their influence in forming Auxiliary Societies, in procuring collections at the Monthly Concert of Prayer, and in promoting other modes of augmenting the funds of this Institution.

"A collection was taken up amounting to $242; and the exercises of the evening were closed with a hymn sung by the two Indian youth, and *Yonica*, only surviving daughter of the late William Henry, a Tuscarora Indian."

MISSIONARIES AT SEA.

(*Concluded from p. 42.*)

"Dec. 30. Our evenings are still delightful. I wish I could describe to you the appearance of the phosphorescence of the ocean. The water round the ship as she passes swiftly through it, often appears like liquid fire. The whole ocean sometimes seems to be on fire. The falling drops of rain in the ocean, when the evenings are dark, is the most beautiful sight in the world. Every drop looks like a pearl.

"Jan. 1, 1823. Lat. 3, 24, N. Lon. 21, 30, W. Through the tender mercy of God I am permitted to enter upon another year. What strange and interesting scenes are to open upon me this year, who can tell? The ocean, on whose tranquil bosom I am now borne silently along, may be commissioned to entomb me; or, if permitted to reach my destined port, and commence a work to which I have looked forward for a number of years with delight, the angel of death may be empowered to call me home, to appear before the "Judge of quick and dead." When looking forward to the future, and anticipating a life of toil, or an early grave, my soul flies to God, her only refuge."

"Jan. 9. Spoke a Portuguese brig bound to the coast of Africa. As she glided by us, all the compassionate feelings of our souls were awakened for the poor injured children of Africa, who, we believed were soon to be torn from country and friends, and made slaves to merciless tyrants. O, when will this long neglected race, no longer groan under the galling yoke of slavery!

"Jan. 11. Lat. 12, 25, S. This afternoon we carried our mattrass and spread it on the spars back of the stern. There, with our faces turned toward the land of the west, (and with feelings not *altogether* unlike what the children of *Abraham* feel, when looking towards their ancient city,) we mingled our tears—spoke of those we love,—and in our hearts, commended them to the merciful care and guidance of our common Lord.

"Sabbath, 12. Lat. 14, 25, S. Lon. 32, 5, W. Our Sabbath has not been interrupted to-day by any incident. We worshipped God in the morning in the cabin, and in the afternoon on deck, without molestation. The means of grace are becoming daily more interesting; still, no fruits of the Spirit appear in the lives of the sailors."

"Jan. 17. Thousands of miles divide me from all that my heart held dear on earth. Yet am I contented and happy. Can those dear friends believe that we did not *love* them, because we are willing to forego their beloved society, for that of the heathen. I *do* believe that those who are the most ready to make such a sacrifice for the *cause of Christ*, have in reality, the most ardent attachment, and the purest affection for their friends. For, if they do not love their brethren, whom they have seen, how can they love those whom they have not seen? "God is my witness, how I do long for them all in the bonds of Jesus Christ. The female members of the family have the cabin to themselves this afternoon, for a religious meeting."

25. "Yesterday we experienced a severe gale from the west, attended with hard squalls of rain. In such storms I can realize the meaning of the psalmist; Psalm cvii. and with the same holy gratitude I would now exclaim, "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

26. "The elements seemed to repose in silent tranquillity. All was peace in heaven—in air, and on the sea: For He who rules the raging of the deep, had spoken the word, "and there was a great calm.

27. "No preaching to day on account of the incessant motion of the ship. The noise of the wind whistling through the naked rigging, gives a most dismal sound. Experienced light squalls of rain—heard thunder at a distance. Mr. R. was expected to preach to-day, but a slight rheumatic complaint has confined him to the bed a principal part of the day.

One of the sailors appears to be seriously impressed. This evening attended prayers in the cabin. Two sailors only were present but I never witnessed more solemn countenances. Surely God is in the midst of us. "Bless the Lord, O my soul."'

"Sabbath, Feb. 2. Lat. 25 deg. Lon. 61, 50. Early this morning we were awaked by the loud cry of *Sail-ho!* from on deck. We found that she was the Brittania, captain Law, from London. The captain is an American, and an acquaintance of captain C. The crew are principally Englishmen. They are on a cruising voyage, and will probably fall in with some American ship before quitting these seas. Mr. R. wrote a few lines in haste to his parents. Capt. C. Mr. R. and several others accepted the polite invitation of capt. L. to go on board. They found the crew destitute of religious books, and sunk in the lowest depths of degradation and vice. They accepted the tracts which were sent them, with expressions of thankfulness, and with countenances which bespoke the sincerity of their hearts. This is the *second mission* which has been sent out by the Thames to fellow-voyagers on the stormy main, since she left the coast of America. About 4 o'clock we assembled on deck for the purpose of holding religious service. We had hardly taken our accustomed seats, when a sudden squall of rain forced us to return to the cabin. After the men were released from their employment on deck, the bell rang for meeting in the cabin The season was a precious one, and will not soon be forgotten. I think the members of the family are 'striving together in their prayers," for the conversion of the immortal beings on board this ship. A half hour after the family devotions of the evening, is observed as a season of prayer, with particular reference to a revival of religion among us. We have abundant encouragement to believe that the Spirit of God is operating on the hearts of some of the sailors.

"Feb. 3. This day we remember that the christian world are praying for us, and for that cause which we profess to have near our hearts. O, did they know how much grace is needed to discharge with fidelity our important trust—Could they realize in some degree our situation—separated from the christian world; without the opportunity of reading those interesting publications, which almost daily issue from the press;—could they be made sensible how liable we are to sink into a state of apathy, without this intelligence to invigorate our dying faith, to warm and animate our frozen hearts, surely, they would not be cold and heartless in their petitions this evening:—But with a more lively faith in the "*promises*," and a more ardent zeal for the advancement of the Redeemer's kingdom, they would use importunity in pleading for blessings, not only on those who have doomed themselves to the work of evangelizing the heathen, but, that the happy day may be hastened, when the "kingdoms of this world shall become the peaceable kingdom of our Lord and of his Christ." '

"Feb. 8. It would be difficult to describe the joy that sparkled in every eye, this morning, as the pleasing intelligence was announced that Staten Land* was in sight.—After having been 79 days out of sight of land, you may well imagine that we did not hear the cry without emotion."

"Feb. 15. Lat. 56, 2, S. Lon. 70, 33, W. The weather continues unpleasant. We have rain, hail or snow every day, and a high sea.

"Feb. 22. It is now just a fortnight since we left Staten Land, and we have not yet progressed but 180 miles. Our detention here has occasioned some profitable reflections on the providence of God. What a delightful doctrine, that *his* providence governs all events—that not a sparrow falls to the ground without *his* notice. *This* has been the solace of *my* heart in many a dark hour of affliction.

"March, 3. My dear parents would rejoice could they know that the most dangerous part of our voyage is completed.—In just three weeks from the time of our leaving Staten Land, we find ourselves on the other side of the cape, opposite the straits of Magellan. How often have I pointed out these places on the map to my dear pupils. Precious youth! I often think of them, and do sometimes indulge the hope that I shall be permitted to welcome some of them to my humble cot in the land of Owhyhee.

"Last Satu. day night we had the wind directly in our favour. In the course of the night we progressed 100 miles—most of the time sailing at the rate of 12 nots;—which is as fast as any ship ever sails.

"Yesterday we enjoyed a sacred rest.—For five Sabbaths we had been debarred the privilege of our stated worship. How cheering is the thought that the Most High is not confined to temples made with hands. In every place where the servants of Christ are assembled, though few in number and despised by the world there dwells the Holy Spirit to impart grace and consolation to fainting souls.

"8th. The third mate, an interesting young man, in whom the captain places unbounded confidence, gives delightful evidence of having passed from "death unto life." He has the affections and confidence of the whole crew, and the change in him seems deeply to affect some of their hearts.—Two of the most promising among the seamen, appear deeply impressed. "This is the Lord's doing and marvellous in our eyes.'

"10th. This has been a precious Sabbath to this little mission band. As I ascended the deck this morning, I was forcibly struck with the surprising change that had taken place in the conduct of the crew. The most perfect order and stillness was observed—and the serious countenances of many—their decent deportment—their attentive perusal of the scriptures and other good books, evinced that the spirit of God was operating on their hearts—constraining them to a life of holiness. The 2d mate professes a hope in Christ. The 1st mate seems weighed down with a sense of guilt. May God direct their anxious souls to the bleeding sacrifice on Calvary's mount, and preseve those who hope in his mercy from dishonouring his blessed cause."

Through the politeness of the Editor of the Oracle in forwarding us a proof sheet we have been favoured with the remainder of the journal. For the most part, it differs little from the extracts we have elswhere given from the letters of the Missionaries. The following description of the Mission buildings (accompanied in the Oracle by an appropriate drawing,) will convey some idea of the appearance of the station at Wooaho.

"The house contains one room, 22 feet long, 12 wide, and 12 from the ground to the ridge pole. Poles from 2 1-2 to five inches in diameter, ard driven into the ground several feet apart, which are the main prop. Across these are poles or sticks running horizontally a few inches apart, and tied together, and to the large poles, by bark strings. Our floor is made of dry grass, over which are spread neat looking mats. We have three windows, or rather holes cut through the thatching, with close wooden shutters. There are many apertures in the walls sufficient for cats and mice to creep through, but as we are not infested with either, they have the advantage of making the room more airy. The missionary house stands first in the enclosure—a new cook house joins it. Back of it are six thatched houses—two of them put up for our accomodation before our arrival. The missionary enclosure contains less than two acres of land."

The Missionaries were to remain at this station about three months, studying the language of the natives, before they located themselves. Messrs. Richards and Stewart had since fixed their residence at Lahina, and Mr. Loomis was to accompany them.

*A barren craggy island, near Terra Del Fuego, at the extremity of South America, lat. 54, 40. S. lon. 64, 36, W.

Revivals.

Extract of a letter to the Editor of the Christian Gazette, dated Baltimore, May 5, 1824.

"Dear Sir—I am happy to inform you, that the Lord is still carrying on his work in this city. Almost every week there are some new cases of awakening. Our anxious meetings are well attended and solemn. For the most part, convictions appear deep and pungent, and of longer duration than is common in some other places, where the Lord is pouring out his spirit, or than they were here at the commencement of the work. I do not know how to account for this, except it is that christians feel a less lively interest in the work and pray less for it."

"I have been speaking in reference to the work, as it appears in the third Presbyterian Church, where it commenced, and where I am best acquainted with its progress. But it is by no means confined to that particular church; for on yesterday there were twenty-four persons added to Rev. Mr. Duncan's church, and about three months since there were twenty added to the same. I am informed by some of the members of that church that there is at this time an unusual excitement both in the pastor and people, especially the female part of the society. Two students of Theology, with Rev. Mr. D. have laboured with considerable success at a place called the Point, in the eastern extremity of the city. I was informed by one of them, that there is about fifty who profess to have obtained hope that their sins are pardoned, since they commenced labouring there.

"We have also a number of prayer meetings, which are well attended by christians of all denominations, in which they meet to pray for a general outpouring of the spirit of God on all the churches.—This meeting is held on Saturday evenings, and is now becoming more interesting every week, and we hope that it will be a blessing to this city. I should be glad to hear of such meetings being established in your city, and every other city, town and village in the United States.

Extract of a letter from Rev. James B. Finley, dated, Sandusky Mission House, Feb. 10, 1824.

"God is still carrying on his good work. I have just returned from a tour to the north, in company with Mononque, and Grayeyes, two Indian Chiefs, and John Pointer, the interpreter. We had intended to visit the Chippewa Tribe, but on our arrival at Detroit, we learned that they were so much dispersed by the late war, that a visit would be inexpedient at present.—We however visited some of the Wyandotts on the river Huron; and also those on the Canara in Canada. In both of these places, God owned our labours, but more especially in the latter, where the Lord wrought so powerfully that several were awakened, three converted, and fifteen joined the society. These we left in the care of brother Jackson.

"Since our return, the work of grace has so revived among us, that within one month, twenty-seven have been added to our number, which now amounts to two hundred and sixty. Our people are much engaged in the gracious work, and so numerous are our congregations, that no house we have will hold them. Our class and prayer meetings are well attended.—Never indeed was this mission more prosperous. Our converted chiefs, like Joshua & Caleb, seem determined *to go up and possess the land.* So convincing is the hand of God in this work, that even the pagans remaining among us stand astonished and confounded, and almost at every meeting some come over on the Lord's side.

"Our school has prospered; and some of the children are truly pious. They are attentive to their studies, and learn well in spelling, reading and writing.

"We hope that the time will soon come, when this mission will be able to support itself principally. God has blessed the labour of our *hands* as well as of our *hearts*. We raised between two and three thousand bushels of corn, and vegetables in great plenty. Our family now consists of sixty-four persons. Three labouring men, four girls—brother Hooper and his wife, myself and wife, and fifty three children." *Meth. Mag.*

John Pollard and Henry Two-Guns, two chiefs of the Tuscaroras, are mentioned by Mr. Harris, the missionary, as having become converts to Christianity, and made profession of their faith in the Redeemer.

A letter of a recent date from Rev. Calvin Phileo, represents the revival at the north as still progressive.

WESTERN RECORDER.

UTICA, TUESDAY, JUNE 8, 1824.

We have been highly gratified with the receipt of two interesting little pamphlets from Albany, issued by the *New-York State Tract Society*, which has been recently organized in that city. One of the pamphlets contains the proceedings of the Society, together with a spirited address setting forth the important objects of it, and respectfully calling upon the individual towns of this state, which are more than 700 in number, to form Auxiliary institutions. The other pamphlet, is number 1, vol. 1st of the *New-York [State] Tract Magazine*, which, it appears, is to be issued monthly as soon as the back numbers, beginning with January, are published. It is too little to say that these pamphlets are every way worthy of the public attention. The documents that might be produced in favour of the utility of Tract Societies are endless; and we have often wondered, that the importance of these Societies was not more extensively felt in this section of country. If we mistake not, however, there are a few Auxiliaries of the New England Tract Society among us, whose influence has been somewhat

extended; and there is also a depository of that society kept in this village. Yet since we live in an age which testifies to the benefits that must result from extensive co-operation in every department of benevolent enterprize, the question may now be asked whether these Auxiliaries should not be prevailed upon to change their relation, and connect themselves with an institution which proposes to embrace every portion of this state. If any thing can be predicated on the spirit of the documents before us, we should not ourselves hesitate to advise to this measure, especially as the auxiliaries are now less operative than they formerly were. But as we understand that the documents are to be sent to every town in the state, through the medium of the Post office or otherwise, it may suffice for the present to have merely called the attention of our readers to the subject. We trust that the individuals to whom the documents may be sent, will take the earliest opportunity of circulating them.

We mentioned sometime since, that Bethel meetings were soon to be established in Albany. A Bethel flag has been procured; and we learn from a printed notice to this effect, that prayer meetings have been established for the benefit of that numerous and increasing class of individuals who are employed in navigating the river and the canal. The meetings, we understand, are well attended; and it is believed that they will exert a salutary influence over a portion of individuals that have heretofore been but too criminally neglected. Information respecting the meetings will be given on Sabbath mornings at 8 o'clock, at the store of Mr. Allen Brown, [Albany,] at which place, or on board some sloop in the vicinity, they are at present to be holden.

Have not the citizens of *this* village something to do on the Sabbath, besides collecting in *idle bands* around the packet boats? or will it suffice after having visited the Sanctuary, to spend another portion of the day in strolling along the borders of the canal?

We know not but the Editor of the (N. H.) Religious Intelligencer may have misunderstood us, respecting the "*protection*" extended by the general government to the "*little band*" at the Seneca Mission. The *property* is protected, but the *Mission family* were some time since dispersed. The general Government, it seems, cannot interfere with the laws of this state respecting the affair: all that they could with propriety do, appears to have been accomplished. We entirely coincide with the Editor in his views of the hostility manifested by the *House of Representatives* of this state against Indian improvement; nor do we deem it too much to adopt his language in saying that—

"Much as christians should deprecate political controversy, here is a cause which should unite all who love the souls of men. Those who could refuse permission to a teacher to instruct and guide the Indian youth, but readily sent among them a dealer in liquors, are unfit for the station they hold, and by the united voice of freemen, whose confidence they have abused, should be denied any further offices in the gift of the people."

Burlington College Burnt.—A letter from Rev. Mr. Yale, to Rev. Mr. Haskell, the President of Burlington College, who is now travelling in this part of the country, has been handed us for examination. It contains the melancholy intelligence that the Burlington College Edifice was destroyed by fire on the 27th of May, about 9 o'clock A. M. Several of the Students lost all their furniture, books and money; Considerable of the Chemical apparatus was also damaged: but the College Library and most of the Philosophical apparatus were saved. Nearly half the windows were saved—No lives were lost; and no individuals were materially injured—The whole loss is estimated at $40,000. Provisions were immediately made for the temporary accomodation of the Students: and another building it is expected, will be speedily erected. "The whole country around us" says Mr. Y. "are affected with the deepest sympathy."

A quarterly examination of the Utica Sunday School Union, took place last Sabbath evening at the Presbyterian church in this village. The exercises were interesting, and agreeably diversified by Recitations, Reports and Addresses. The schools continue to flourish, and are evidently exercising a salutary influence on the numerous band of children committed to their care.

The little document mentioned by one of our respected correspondents, and alluded to in the last Recorder, we regret to say, has been accidentally mislaid: If we can be so fortunate as to lay our hands on it again, it shall be inserted.

"*Good Devised*," came too late for the present number.

"*Henry's*" communication contains pious sentiments in *rhyme and metre:* but, unluckily, these alone, can never constitute poetry. We were not a little amused by the manner in which he alluded to a late article of ours on Newspaper Poetry; and we shall cheerfully give place to his more *laboured* effusions, whenever their merit shall seem to be sufficient to do him credit by their insertion.

Religious Intelligence.

BOMBAY MISSION.

The Missionary Herald for June, contains extracts from the Journal of Mr. Graves, the general purport of which may be gathered from the following extract from the introductory remarks of the Editor. After observing that the journal relates to an itinerant tour, attended as usual with various degrees of success, he adds that—

"While reading this journal, and the other recent communications of the missionaries in Bombay, we have been forcibly impressed with such sentiments as these:—If these men labouring among the heathen for a series of years with little present success, under all the toils and privations and afflictions which they are called to suffer, can yet see ground of encouragement sufficient to keep their faith alive, and lead them to untiring perseverance and diligence; cannot wee see enough to make us endure the trifling efforts and sacrifices which our part of the work involves? Shall we faint while they are strong? Are the motives which induce them to give themselves and their all, too feeble to draw from us a small donation and a fervent prayer? If they bear the cheif burthen, it should be our part to uphold them from sinking under it;—while, instead of this, we are in danger of being soonest weary, and need the support to be derived from their frequent exhortations, to keep us from halting in the way."

SANDWICH ISLANDS

Several letters from the Missionaries of the "reinforcement" at the Sandwich Islands, are contained in the last Herald: They relate to incidents of the voyage which we have already presented to our readers, in the article "Missionaries at Sea;" alo to the first landing and reception of the Missionaries. We subjoin a few of the most important extracts.

After speaking of the great unanimity which prevailed among the officers and ship's crew, and of the kind treatment the missionaries uniformly received especially from the captain of the Thames, the letters thus mention the prayer-meetings that were regularly held in the vessel.

"These were interesting seasons. In the open air and in the clear moon or star light of evening, the voice of prayer sounded like the voice of one from above, and the sublime roaring of the waves, added solemnity to our sacred music. The Captain and mates uniformly attended this service, and some of the ship's crew were always present."

The success of their pious exertions during the passage, is thus noticed.

It was not until our voyage was nearly half completed that we saw much to raise our hopes. From that time we found the minds of a large part of the crew open to instruction. A number were doubtless under the influence of the Holy Spirit. Several we thought were really "born again," and we saw reason to hope that many more would become the joyful subjects of renewing grace; but further acquaintance with them, especially since their arrival in port, pains our hearts, and forbids that we should speak with any definiteness. We can say, however, that of some we do entertain pleasing hopes."

Two Missionary excursions at sea, were mentioned in Mrs. R's. journal, as our readers will recollect:—a third excursion from the banks of the Brazil, is contained in the document before us.

"On Lord's day, Feb. 2nd, while on the Brazil Banks we fell in with the Britania, Capt'n Luce of London. We carried Tracts on board and they were so well received that we had an opportunity, by private remarks, to enforce the truths they contained. The wind would not admit our attending worship with them."

The following is the notice of their arrival at the Sandwich Islands.

"On the 24th of April at three o'clock, the clouds, which had been hanging over us through the day, were suddenly dispelled; and Owhyhee (*Hawaii*) burst on our view, at a distance of not more than 25 or 30 miles. We assembled on deck, turned our faces towards the island, and, by dim twilight, sung the hymn.

O'er the gloomy hills of darkness,
Look, my soul, be still, and gaze; &c.

"The next morning was calm, and a boat was sent on shore to make inquiries. While the boat was absent, a number of the natives visited us; we soon found that they all knew something of the missionaries. They told us that they were all at Hanaroorah but two, who were at Atooi, (*Tauwai*) and that they were all well. As soon as they learned that we were missionaries, they all appeared much pleased, and from almost every mouth we heard, "*Mikonary miti.*" They reached us their hands, and their countenances spoke the feelings of their hearts.

"On Sabbath morning, April 27, having been residents on the ocean 153 days, we dropped our anchor in the roads off the harbour of Hanaroorah. Most of the brethren soon stepped into a boat, and proceeded to the shore, where we were met by Mr. Jones, and introduced to Ramamaloo, by whom we were politely received. Messrs. Ellis and Loomis, having received notice of our arrival, soon met us, and conducted us to the mission house, where we received a joyful welcome. Mr. Bingham had gone to Wyteete (*Waitiii*) to preach. He was soon informed, and communicated the intelligence of our arrival to the chiefs who were present. Kaboomanoo, (*Kaahumanu,*) the wife of Tamoree, (*Taumaurii,*) who is now at this place, immediately gave directions to one of the younger queens to attend Mr. Bingham home with a one horse waggon, and invite the new teachers to attend evening worship with them. Some of us accepted the invitation, and were severally introduced to Tamoree, Laahoomanoo, and a number more of the principal chiefs. They made many inquiries respecting us and our companions, and appeared pleased with the answers they received. We received several applications from the chiefs, who wish to employ each an instructor for his constant attendant. Some of them were so urgent in their solicitations, that it seemed hard to deny them. On Monday, preparations were made for landing. On Tuesday, some of us, and on Wednesday, all the remainder except Mr. Stewart and his family, left our happy residence on board the Thames, and removed to the mission establishment.

"Before removing from the ship we all visited the king and chiefs, and met such a reception as was gratifying to us all. We made various little presents to them, but have since received much greater ones in return. On the Lord's day, May 4th, our reinforcement publicly united with the church of Christ in the Sandwich Islands. We then sat down together at the table of the Lord. It was an interesting season.—At this table were sitting persons from four different nations, England, the United States, and the Society and Sandwich Islands.

"Under these circumstances, while we review the dealings of God with us, we are compelled to say, "Goodness and mercy have followed us all our days." With a field before us white and ready for the sickle, we feel that we are few, and turn our eyes first to the Lord of the harvest, and then to the American churches."

The first joint letter of the missionaries, dated May 24, 1823, only a few days later than the preceding extracts, contains the following passages.

"We are happy to assure you that the confident hopes respecting the reception of the expected helpers, expressed to you in the last letter of the mission, have not in the least been disappointed; nor the high assurance that a considerable number of preachers would find employment as soon as they could acquire the language, in the least abated: nor the growing desire of improvement, in the nation, at all checked or retarded. The great question among us is not, Where shall employment be found for so many labourers? but, What part of the great field can best be left destitute of the few? And such are the claims of Owhyhee and Mowee, (*Maui*) that scarcely a man can be spared to strengthen the stations at Woahoo and Atooi. Nor will any one of the preachers at this station, literally worn down with labour, feel that he has less work to do in consequence of the additional number of labourers. *Their arrival is regarded as a signal for taking new stations;* and enlarging the sphere of operation in proportion to the increased numbers, and in proportion to the increasing demands of the people."

The letter presents also an animated review of the Mission. The Mission from its commencement has been *emphatically the child of Providence*. Whether we look back to the wanderings of the lamented Obookiah, or pass by his early grave, and the Mission School in Cornwall, and the interesting scenes that occurred at Goshen, Hartford and Boston; or whether we trace the first family over the ocean, and witness their reception, or call to mind, the downfall of Idolatry and the abolition of the Taboo system, and the issuing of the first elementary book in the language of the natives, containing religious instructions, which those who were formerly destitute even of any thing like an alphabet are beginning to read with interest:—or whether we bring to mind the unexpected visit of the London Missionary deputation, the happy settlement of Mr. Ellis—the attendance of the chief rulers to the preaching of the Gospel in their own tongue—the acknowledgement and observance of the Sabbath:—or whether we bring to mind the kindness and liberality of a praying christian community, especially manifested in the late accession of numbers to the Mission, with all the attendant Providential circumstances, we see the fullest manifestations, of the Divine blessing attending the Mission.

"Or if we look forward to the mighty work before us," say the Missionaries, "waiting for our hands, & to what the Redeemer of the nations has purposed and promised shall be accomplished, well may we exclaim with Nehemiah, "The God of heaven, he will prosper us; therefore we his servants will arise and build." And as we build, we will unitedly inscribe upon the rising walls, "Salvation belongeth unto the Lord—thy blessing is upon thy people."—"Salvation to our God who sitteth upon the throne, and unto the Lamb. Amen."

SUMMARY.

General Conference.—This ecclesiastical body continues its session in Baltimore. From the great variety and importance of the business before it, and from the circumstance that it is composed of so large a number of members, coming together from every part of the Union, it is expected that the present session will be protracted to an unusual length. We have had no official intelligence from the Conference since the 4th inst.; but we learn that a resolution has passed to set off a new Conference, from the eastern part of the New England Conference, to be called the Maine Conference.
Zion's Herald.

Methodist Domestic Missions.—In the various missions under the care of the Methodist Miss. Soc. of S. Carolina, there has been unusual success. These missions are located in the southern part of Georgia, and extend into Florida.

Baptist General Convention.—The Managers of the Baptist General Convention, at their meeting recently held at the city of Washington, appropriated two thousand dollars for the Burmah mission, one thousand seven hundred and seven dollars for the mission at Carey, and three hundred dollars for the Withington station. At Valley towns, five persons are stated to have been baptized, three of whom are Indians. The general concerns of the several missions under their superintendence, are represented to be prosperous.—*B. Tel.*

American Tract Magazine.—The American Tract Society have now in press the first number of the *American Tract Magazine*, for June, 1824, to comprise 24 pages duodecimo, and be continued regularly, one in two months. It will contain the principal articles, embraced in the Tract Magazine commenced in January last by the Religious Tract Society of *London*, together with extracts from the correspondence of the American Tract Society, notices of their new publications, acknowledgments of receipts into the treasury, and such other articles as may be interesting to the friends of Tracts in the United States. Printed by Bannister & Marvin, Congress Street Boston.—*B. Tel.*

A wide field for the distribution of the scriptures, is opening among the inhabitants of Adrianople.

Four Greek youths arrived at Boston, in the brig Cyprus. We understand that they have been sent home by the American missionaries to be educated at Andover. They are natives of Scio, and the father of two of them, was one of the hostages sent from Scio to Constantinople, and afterwards hung by the Turks.—*Z. Her.*

Emancipation.—The General Assembly of Rhode Island, have assented to the resolution passed some time since by the state of Ohio, in favour of the gradual emancipation of slaves in the United States.

The Philanthropic Gov. Coles, of Illinois, has been prosecuted for manumitting his slaves, and settling them in the state. He had neglected some formalities required by law, of which he was not aware, as the law had not at that time been promulgated.

The *Evangelical Monitor*, which has been published once in two weeks in Woodstock, Vt. by Rev. W. Chapin, is now discontinued. Mr. C. expects it will be succeeded in a short time, by a weekly religious paper.

The Missionary Gazetteer, proposed by the same gentleman about a year since, is in the press, and will ere long be published. He has enlarged his plan, and the work will contain more than 400 pages.

A woman has been fined five dollars and costs, after a regular trial in the Police Court in Boston, for telling fortunes.

A spacious Chapel is contemplated to be built in England, for Irving, the celebrated *pulpit orator.*

CARD.—Rev. John Frost of Whitesborough, gratefully acknowledges the receipt of fifty dollars from the Ladies of his Society, for the purpose of making him an honorary member of the American Board of Commissioners for Foreign Missions. Such a token of respect from such a source, he trusts is duly appreciated by him, and his prayer is that it may prove a rich blessing to the heathen, under the direction of that important Board to whose disposal it is committed.

Whitesboro', May 31, 1824.

The receipts of the General Baptist Missionary Society in England, for the year 1822—1823, were $7,235 being an advance on the preceding year of about $1,600.

Information wanted.—Widow Elizabeth Rich, of Sturbridge, Mass. wishes information from her son Asa Rich, from whom she has heard nothing within five years. He is about 43 years of age—has lived in Richmond, Va. in several places in New-York, and in Canada. Five years ago, he lived in Sheffield, Mass. but was soon to leave that place—was at that time without a family. Any person who will give information respecting him, will confer a special favour on an *anxious, widowed Mother.* ☞ Editors of Newspapers will please insert this.

DONATIONS.

The following are the remainder of the Donations alluded to in page 43.

	*W. H. Chandler	Augusta,	30 00
	*John J. Knox,	do	10 00
	*Isaac Allen,	do	5 00
	*E. Hodges,	do	1 00
	*Z. Barbour,	do	3 00
	*A. Parker,	do	1 00
	Isaac Allen, 2d,	do	5 00
	Lebbeus Camp,	do	5 00
	Ezra Munson,	do	10 00
	*Samuel Allen, 2d,	do	3 00
	*S. Nash,	do	50
	*E. Lewis,	do	2 00
	*J. Lewis,	do	3 00
	*Abigail Chandler,	do	1 00
	*Isaac Jackson,	do	2 00
	*Melissa Moss,	do	1 00
	*R. Dirkee,	do	1 00
	*Samuel Moss,	do	5 00
	*J. Knox,	do	1 50
	*Philip Pond,	do	5 00
	*Theron I. Pond,	do	1 00
	*Olive Fish,	do	50
	*Lorin Knox,	do	2 00
	*R. Knox,	do	50
	*Charles Fish,	do	1 00
	*Lydia Thompson,	do	50
*Rev.	J. Monteith,	Clinton,	1 00
	*Oren Gridley,	do	10 00
*Rev.	A. S. Norton,	do	8 00
	*G. Benedict,	do	1 00
	do (account,)	do	4 50
	*Sarah Marvin,	do	5 00
	*Harvey Pollard,	do	2 00
	*Huldah Benedict,	do	10 00
	*Cash,	do	50
	*Jerusha Bliss,	do	1 00
	*Reuben Bliss,	do	3 06
	*Theron Warner,	do	50
	*J. Fitch,	do	1 00
	*David Waite,	do	2 00
	*Gordon Hays,	do	3 00
	*Jesse Curtis,	do	2 00
	Philip Taylor,	do	25 00
	Seth Hastings, jun.	do	15 00
	Emery Bissel,	do	10 00
	Saml. Gridley,	do	5 00
	N. Ensworth,	Whitestown,	5 00
	David Risley,	New-Hartford,	10 00

Also, received on former subscriptions—

Isaac Williams,	Clinton,	Cash,	16 00
Gould Benedict,	do	do	12 00
Curtis S. Parmely,	do	Note,	6 00
Sylvester Gridley,	do	do	8 00

* The sums annexed to those names marked with asterisks are paid.

ORDINATIONS.

ORDAINED, on the 20th of May, Rev. *Horatio P. Adams*, over the Congregational church in Manchester, Vt.—May 26, at Conway, N. H. Rev. *Benjamin Willey*, as colleague pastor with Rev. Dr. Porter.

Literary & Scientific.

Southey, the Laureat of England, is about to publish *A Tale of Paraguay*, in 1 vol. 12mo.

A new Work by *Washington Irving*, is about to be put to press by Mr. Murray, of London. It is entitled "Tales of a Traveller."

An octavo volume has recently been published at the south, entitled,—*The Campaign of 1781, in the Carolinas; with remarks historical and critical on Johnson's life of Greene.*—This work was written by H. Lee, a son of the late Gen. H. Lee, and is intended to vindicate the character of the father from the reproaches contained in Judge Johnson's life of General Greene.

The whole of Edwards' works, including several volumes never yet published, are announced as in a state of preparation for the press. Proposals have been issued by S. Converse, of New-Haven. Rev. S. E. Dwight, who is one of Edwards' descendants, is the Editor.

An institution for teaching mechanics the scientific principles of their several trades, has been established in London, under the guidance of Dr. Birbeck, founder of the first institution of the kind at Glasgow. Already similar plans are afloat at Liverpool, Manchester, Leeds, Bristol, and Birmingham.

Barometer.—Col. Wright, member of the Ceylon Literary and Agricultural Society, is said to have discovered that within the tropics, the mercury rises and falls twice within twenty-four hours, with such regularity as to afford almost an opportunity of measuring the lapse of time by this instrument.—*Eng.*

Gas Lights.—The experiments of the gas-light company of New-York, are said to have been so satisfactory, that the stock has risen to 30 per cent. above par.

POLITICAL.

FOREIGN.

London papers have been received by the N. Y. Advertiser, up to the 2d of May. The difficulties between Great Britain and Algiers, are not yet settled, though there is no immediate appearance of hostilities. A vigorous blockade is established at all the ports of the Dey's dominions.

The British Parliament are much employed about the monied affairs of the nation.

It appears from the Liverpool papers, that a brig, name unknown, had sunk in Swansea Bay—all the crew lost.

The Right Rev. Bishop of Bath and Wells died aged 86.

A body of English forces in Africa under Sir Charles M'Arty, were lately defeated.—Sir Charles himself was killed and his army destroyed.

The Hecla and Fury, under Capt. Parry, were to sail from England on the 1st of May, on their interesting voyage to the North.—They are fitted with propelling wheels to be worked either with a capstan or straits, in the transport which is to accompany them thither.

Internal discord still exists in Spain. Madrid was recently discovered to be on fire at four several places at the same time.

The latest arrivals continue to speak favourably of the Greek cause. The Turks are in great consternation. It was expected that Lepanto and Patras would shortly fall in to the hands of the Greeks, in which case the whole of the Morea will be liberated from Turkish bondage. Much of the Greek success is attributed to the English Lord Stanhope. French, English, and Polish officers in considerable numbers, have recently joined the Greeks.

Bell's Weekly Messenger of April, states that by advices from the East, an immediate declaration of war, and the commencement of hostilities were expected from Alexander against the Turks.

The Pacha of Egypt lately opened a Canal of 16 miles in 6 weeks.

Accounts have been received of the death of the enterprising African Traveller, Belzoni.

Some disturbances were existing in Switzerland, Canton of Appannell on accountof infringements on the liberty of the people by some recent decrees of the government.

Accounts from Naples, dated April 5th, mention that the heavy and incessant rains had caused a sinking of the ground in several places in the district of Avigliano, in the province of Basilicata. Several houses and other buildings had been destroyed on the hill which forms the site of the town; and nearly all the hill had been shaken. This terrible phenomenon first manifested itself by the falling of a house on the night of the 17th March. In the morning of the 27th, while nearly all the young girls of the place were going to Church to implore deliverance from the threatning calamity, the ground just behind them, to the extent of five acres, suddenly fell in with a tremendous crash, the next moment after they had left it.

DOMESTIC.

Most of our readers will have been apprised of the adjournment of Congress. It took place on Thursday the 27th of May, after a tedious session of nearly six months. All the bills that passed the two Houses it seems, have been signed by the President, among which is found the Tariff. This bill has however undergone so many modifications in favour of both the conflicting interests, as to have become an object of less importance than was formerly anticipated. The number of bills read the third time and passed in the Senate the day previous to the adjournment, was forty-seven.

Mr. Webster offered on the 26th, the following resolutions, to apprize the House of his intention of calling it up the next session.

"*Resolved*, That it is expedient to establish a uniform system of Bankruptcy."

A Committee was appointed to inquire into the merits of Mr. Edwards' memorial.

A bill for the regulation of Steam boats, and for the security of passengers therein, was brought before Congress at a period too late to admit the full discussion of its merits.

A law has been made providing for the settlement of Mr. Tompkins' accounts by allowing him $60,239 24.

The Governor of this state issued his proclamation, on the 2d inst. requiring the Legislature to meet on *Monday the 2d day of August next at noon*," instead of the period to which they stand adjourned. His object is to bring before them the subject of the electoral bill which stands postponed to the next meeting of the Legislature. Much feeling seems likely to be occasioned by the measure.

Canal Revenue.—During the first five days of Canal Navigation, the Collector at Albany received upwards of $7000 for toll; in one instance, a single boat paid upwards of $200.

Burlington Canal.—The commissioners have advertised to receive proposals for constructing a Canal, 12 feet deep and 72 feet wide, from Burlington Bay to Lake Ontario.

A fine Canal boat built at Middletown, Conn. arrived in this village a few days since.

The Legislature of Connecticut is now in session. Gov. Wolcott's speech at the opening of the present term is of great length, and embraces some topics of the first importance.

Gov. W. suggests an amendment to the constitution, the substance of which is, that the electors shall meet on one day, and vote for three persons on one ticket, who shall be citizens of different states; but one may belong to their own state; the person having the highest number to be Vice-President, and the third to be Speaker of the House of Representatives for four years.—*N. Y. Rel. Chron.*

Forfeiture of Lands.—The Legislature of Kentucky passed at their last session, an act subjecting to forfeiture all lands of *residents and non-residents*, if not *cultivated and improved* before *the first day of August*, 1825.

The Legislature of Rhode Island, after a session of about a week, adjourned on the 8th inst. to meet again on the 31st.

A translation of Mr. Webster's celebrated speech on the Greek question, has been printed in London, and sent to Greece for distribution.

The south side of the island of Cuba, is infested with pirates.

The subscriptions in the United States in aid of the Greeks, are now supposed to amount to $36,000.—*B. Tel.*

Newspapers.—The Editor of the American Watchman, acknowledges the receipt of a new paper printed in Alabama, in which are contained proposals for publishing five other new papers.

A quack doctor, (a stranger,) who had been practicing in West Union, Ohio, and dealing out his nostrums plentifully, was lately drummed out of town by the regular physicians.—*Very well!*

The births in Paris in 1822, were 26,880, of which 9571, (more than one third) were illegitimate. Marriages, 7157—deaths, 23,269.

DIED,

Very recently, at Onondaga Hill, much lamented, Rev. Mr. *Mills*, Pastor of the Presbyterian church and congregation of that place.

At Philadelphia, the wife of Simeon De Witt, Surveyor General, Albany: She was a woman of many accomplishments, and a sincere Christian.

POETRY & MUSIC.

"Kindled only at the skies."

The following sublime Ode to the Supreme Being, has been translated into several languages from the Russian of Derzhavin. It is said to have been embroidered in gold, and hung up in the temple of Jeddo, by order of the Emperor of Japan; and to have been translated into the Chinese and Tartar languages, written on a piece of rich silk, and suspended in the Imperial palace at Pekin.

N. Y. Statesman.

O Thou Eternal One! whose presence bright,
All space doth occupy—all motion guide;
Unchang'd thro' Time's all-devastating flight,
Thou only God! There is no God beside.
Being above all beings! Mighty One!
Whom none can comprehend & none explore,
Who fill'st existence with Thyself alone;
Embracing all—supporting—ruling o'er—
Being whom we call God—and know no more!

In its sublime research, philosophy
May measure out the ocean deep, may count
The sands, or the sun's rays—but, God! for thee
There is no weight nor measure; none can mount
Up to thy mysteries. Reason's brightest spark,
Tho' kindled by thy light, in vain would try
To trace Thy counsels, infinite and dark:
And thought is lost ere thought can soar so high,
Even like past moments in eternity.

Thou from primeval nothingness didst call
First, chaos, then existence—*Lord on thee*
Eternity had its foundation; all
Sprang forth from thee: of light, joy, harmony
Sole origin—all life, all beauty, thine.
Thy word created all, and doth create;
Thy splendour fills all space with rays divine.
Thou art, & wert, & shalt be, glorious! great!
Life-giving, life-sustaining potentate!

Thy chains th' unmeasur'd universe surround:
Upheld by thee, by thee inspired with breath!
Thou the beginning with the end hast bound,
And beautifully mingled life and death;
As sparks mount upward from the fiery blaze,
So suns are born, so worlds spring forth from Thee!
And as the spangles in the sunny rays
Shine round the silver snow, the pageantry
Of heaven's bright army glitters in thy praise.

A million torches lighted by thy hand
Wander unwearied thro' the blue abyss;
They own thy power, accomplish thy command,
All gay with life, all eloquent with bliss.
What shall we call them? Piles of crystal light?
A glorious company of golden streams?
Lamps of celestial ether burning bright?
Suns lighting systems with their joyous beams?
But Thou to these are as the noon to night.

Yes! as a drop of water in the sea,
All this magnificence in Thee is lost.
What are a million worlds, compared to Thee?
And what am I, then? Heaven's unnumber'd host,
Though multiplied by myriads, and array'd
In all the glory of sublimest thought,
Is but an atom in the balance, weigh'd
Against Thy greatness—is a cypher brought
Against Infinity! What am I, then?—Nought.

Nought!—But the effluence of Thy light divine,
Pervading worlds, hath reach'd my bosom too;
Yes! in my spirit doth Thy spirit shine,
As shines the sun-beam in a drop of dew.
Nought! but I live, and on hope's pinions fly
Eager towards Thy presence: for in Thee
I live, and breathe, and dwell; aspiring high,
Even to the throne of Thy divinity.
I am, O God! *and surely* THOU MUST BE!

Thou art! directing, guiding all, Thou art!
Direct my understanding then to Thee;
Control my spirit, guide my wand'ring heart;
Though but an atom 'midst immensity,
Still I am something, fashion'd by Thy hand!
I hold a middle rank 'twixt heaven & earth,
On the last verge of mortal being stand,
Close to the realms where angels have their birth,
Just on the bound'ries of the spirit land!

The chain of being is complete in me;
In me is matter's last gradation lost,
And the next step is spirit—Deity!
I can command the lightning, and am dust!
A monarch, and a slave; a worm, a God!
Whence came I here, and how? so marvellously
Constructed & conceiv'd? unknown? *This clod*
Lives surely through some higher energy;
For from himself alone, it could not be.

Creator! Yes! Thy wisdom and thy word
Created *me!* Thou source of life and good!
Thou spirit of my spirit, and my Lord!
Thy light, Thy love, in their bright plenitude
Fill'd me with an immortal soul, to spring
Over the abyss of death, and bade it wear
The garments of eternal day, and wing
Its heav'nly flight beyond this little sphere,
Even in its source, to Thee, its Author there.

O thought ineffable! O visions blest!
Tho' worthless our conceptions all of Thee,
Yet shall Thy shadowed image fill our breast,
And waft its homage to thy Deity.
God! thus alone my lowly thoughts can soar;
Thus seek Thy presence, Being, wise & good!
'Midst Thy vast works, admire, obey, adore;
And when the tongue is eloquent no more,
The soul shall speak in tears of gratitude.

SACRED MUSIC.

When one has been labouring to inculcate important truths, connected with a subject which has been hackneyed by one portion of community, and neglected by every other portion, nothing can be more cheering than to discover, in the writings of some unknown fellow-labourer, an entire coincidence of views and feelings.

The following extracts from an article in the *Eclectic Review*, published in a late number of the *Boston Telegraph*, will sufficiently commend themselves to the good sense of our readers.

"There is no religion in music, we admit; but, if music were not capable of subserving a religious purpose, it would never have been made a part of Divine worship. We might go further, and say, that we should not, in that case, have been made susceptible of the pleasures of music. He who created us what we are, as regards our physical capacities, has made us *what we are for his own glory;* and, in endowing us with this extraordinary faculty of giving melodious expression to our feelings, and in making us capable of the physical emotions produced by harmony, the Almighty doubtless had in view *some end*, connected with that *only worthy purpose of our being*. The very design of music considered as the law of sounds, would seem to be, the connecting of delight with the liturgical adoration of the Deity. Music is the native language of delight: it may be made to express sorrow, or complaint, or other pensive emotions; but this only as there is "a joy in grief," a solace in complaint, a rapture in the tears of contrition, and in the sigh of hope, which comes the nearest to the unmixed delights which awake and sustain the harmonies of heaven.—And the delight which music was designed to express, is that of the happy being, joying in his Creator, and in the works of his hands. The long divorce which both the science and the practice of music have suffered from its genuine purpose, has well nigh obliterated in the minds of most persons, all the idea of its divine origin; and, with that, all sense of the wisdom and goodness displayed in that law of our physical constitution on which it depends. It is thought of, as the mere invention of man, being *identified with the abuses to which it has been perverted*, rather than with its true design. Man, however, was no more the author of the musical scale, than he was of the rainbow."

This last idea, the writer illustrates from the phenomena of musical sound, and then adds:—

"All these facts, we say, belong as much to the laws of nature, and are as much proofs of *all-wise and beneficent design*, as the phenomena of optics, and the magnificence of the visible creation."

Again: After speaking of music as a human *science*, he says that,—

"It is no more a human invention than the divine gift of speech. It is a low and degrading view of music, which considers it as primarily an amusement; although it is, perhaps, the most innocent and rational of amusements. It is at least *capable* of being something *more* than this. Its *lowest* praise is, that it is one of the few sensitive pleasures that leave no stain; it can excite the imagination without polluting it. But its acknowledged powers of suspending the force of the angry passions, and of quieting the mind, as well as of predisposing to the exercise of the social affections, give it the character of a moral medicine, and illustrate its fitness for the purposes of devotion. We need not go to heathen fable, in proof its suasive and medicative power. The manner in which the harp of the son of Jesse wrought on Saul, is matter of history. And the predisposing power of music seems at least to be recognized, when it is said that the prophet Elisha, on being inquired of by the confederate kings of Israel, Judah, and Edom, called for a minstrel, and that "when the minstrel played, the hand of the Lord came upon him."'

If music, then, like every thing else, is to be conducted with reference to the glory of God, let the Christian seriously ask himself, whether he may not have been misled through the multiplied abuses of the art, to the neglect of an important duty: and, let the cultivators of music, inquire *how far* it may be *right for them* to make use of the *same pieces* on the *same occasion*, and in the *same place*, for the *indiscriminate* purposes of *amusement and devotion.*

The following article will throw additional light on the nature of abuses to which we have so often alluded.

From the London Evangelical Magazine and Missionary Chronicle for March, 1824.

"TO THE EDITOR.

Sir,—I have just been reading in the public prints, an account of the first Oratorio at Drury Lane Theatre this season, in which I find that a selection from Handel's Messiah, is thus spoken of:—"*Braham's* 'Comfort ye my people;' *Mrs. Salmon's* 'Rejoice greatly, O daughter of Zion;' and *Miss Stephens'* 'I know that my Redeemer liveth;' *were most enthusiastically applauded.*" The second part of this performance consisted of an Oratorio called "The Day of Judgment." The writer of the article, calls this "*an awful subject:*" and it is probable that the audience had their feelings impressed by it. It is, however, natural to suppose that grave and moral impressions did not go deep, or last long: for the writer proceeds to inform us, that *Braham excelled himself* in a Scotch ballad, "*Smile again, my bonnie Lassie,*" &c. How indecorous, thus to blend a trifling love ditty with the grand theme of human redemption, which should never be touched upon without reverence and solemnity!"

This reminds us of an incident, related a few years since, by a clergyman then residing in this part of the country. While this gentleman was in London, he went to hear the performance of the Oratorio of the Resurrection. The closing scene was awfully sublime and impressive: The 'trumpet sounding long and loud,' brought the solemn realities of the last Judgment present to his imagination:—But what was his astonishment at the close of the piece, to witness the most obstreperous stampings, and the loudest cries of *encore!*

The New-York Choral Society, gave their second Grand Performance in St. Paul's Church, on Tuesday evening, the 25th May.

The lovers of instrumental music in this vicinity, were highly entertained on the evening of the 2d inst., by the performance of Mr. Gronlund, assisted by the Amateur Society of this village.

COMMUNICATIONS.

For the Western Recorder.

DOMESTIC MISSIONS.

Nothing has more distinguished the present age, than the number and importance of its benevolent institutions. Every kind and variety of wretchedness, every degree of moral and physical suffering, have been made objects of attention, the mitigation and removal of which, have called forth strenuous and persevering effort. The cause of this increase of benevolent exertion, and its greater efficiency, cannot be mistaken! Formerly, individuals or small societies, made detached efforts, which, however interested the feelings or vigorous the exertions of those concerned, necessarily terminated in partial benefit, or proved entirely inadequate to the end they were designed to accomplish. At present, the large scale on which all important religious or charitable purposes are undertaken, insures a more efficient operation, and more magnificent results. The religious world has discovered that concentrated action alone is powerful, and that unity of feeling, and unity of effort in the spirit of christian love, is the mighty engine destined under Providence, for the moral renovation of the world. Wherever this principle has been applied, it has been attended with such success as to remove all doubts of its importance and efficacy. With respect to the means of exciting and sustaining these efforts, there perhaps remains but little except increase of zeal and interest, with a corresponding disposition on the part of the religious public to make sacrifices and endure privations for the relief of the suffering, the instruction of the ignorant and the more general spread of the Redeemer's kingdom.

The application of religious charities, does not, however, appear always as judicious as the manner of their production. The principle of concentration is carried to less extent; and the results are consequently less powerful and striking.—With respect to Domestic Missions, this has been until lately, generally and lamentably true. Instead of limiting the field of labour, and confining each Missionary to a narrow district, where he might be enabled, through Divine assistance, to operate with effect, and trusting to the slow, but steady influence of christian exhortation and christian example, it has been too much the practice to hurry him from place to place, and abandon to neglect and consequent destruction the good seed as soon as sown.

What can be accomplished by the labours of one man in a large territory, especially among the unenlightened and debased, who more than any others, require the laborious and indefatigable attention of the patient instructor, the zealous preacher, the warm and devoted servant of Christ. He is required to accomplish in a few days or weeks, the labour of years; to establish churches, to support the feeble-minded, and to impress on the reluctant and inimical, the great truths of Christianity. If a little success attends here, and attention is, in some degree, awakened, it will very probably happen, that before any thing is effected, he is hurried away to another scene of action, there to renew his efforts, and again, from the same cause as before, to see them die away in fruitlessness, if not positive injury.

A view of the comparative situation and influence of stationary and itinerant missionaries cannot fail to lead us to the conclusion, that a preference, when practicable, should invariably be given to the establishment of permanent stations, with only such an extent of territory and population attached to them, as will enable the faithful servants of the Cross, to discharge with some degree of regularity, the arduous and multiplied duties of the Pastoral office.

That much of the time of the itinerant Missionary, is lost both to himself and others, in frequent removals from place to place, cannot be denied. While passing through an uncultivated country, and frequently encountering all the horrors of roads and climate, separated also from books and improved society, he cannot extend his thoughts much beyond present wants and difficulties to dwell on the grander themes of his profession. If stationary, on the other hand, a few books judiciously chosen, and greater opportunities for reflection, would in part supply the defects incident to his situation. In view of the great ministerial objects to which the Missionary is devoted, his mind ought not to be running to waste, and exhausting its stores without the means of replenishing and keeping them ever fresh and fit for use. This is the more important, as habits of study and reflection are not acquired nor preserved without effort and practice.

To become acquainted with the character of individuals and to know their peculiar circumstances, temptations and trials, is one of the most important duties which devolve on a minister of the gospel. By this, he is enabled to counsel, instruct and persuade with greater effect, and stronger hope of a beneficial and lasting result. This acquaintance, this intimate personal knowledge cannot be obtained by a brief, momentary stay, which allows little opportunity for inquiry, and for personal observation none at all.

A reciprocal attachment between minister and people has ever been justly esteemed one of the great means of extending the influence of the gospel, creating in all classes of society, that reverence for things sacred, which as an effect and a cause, cannot be too highly estimated. But like other affections, attachments of this sort are not the work of a moment. This silken tie, which, tho' it is sometimes rudely snapped, alone binds pastor and people for a long time, or for any good purpose; is not formed but by time, nor strengthened but by a long series of acts of reciprocal kindness and regard. But what opportunity is there for these, where the whole acquaintance extends to but a few days or weeks, without mutual dependance or sympathy? To visit the sick bed with the consolations of religion and attend to their long home, the relicks of the departed, to speak comfort to the heart of the mourners, to counsel and relieve the destitute, and to administer the christian ordinance to the humble and sincere, these are the offices, which give the devoted Pastor such a place in the minds and hearts of a christian community, and such influence over their principles and conduct. By supplying his temporal necessities and meeting him in the common and daily intercourse of life, the union is rendered still closer and more intimate.

One of the great benefits of benevolent effort is, example. The more striking and manifest the effect, the more powerful, in this respect, is its operation and influence. In spreading the blessings of education or religion, a clear perception of the advantages produced, contributes greatly to their wider diffusion.—A community that has once fully enjoyed these blessings, will make great sacrifices rather than part with them: One that has not enjoyed them, but is so situated as to see their operation elsewhere, will be anxious to obtain them. In the worthier part of community, an extraordinary effort will often be the consequences; which, with slight and extraneous aid, may result in complete success.

If it be alleged that by means of travelling Missionaries, excitements may be produced, and afterwards kept up without his instrumentality, it may be replied, that a good effect in such cases, is by no means certain. If, as is very frequently the case, the excitement ceases before a salutary change is produced, the law of reaction makes such a state more hopeless than the former. A state of strong religious excitement should be considered rather as a means than end; as that which leads to serious and deep reflection and prepares the mind for the reception of the truths of christianity, and the heart for obedience to its precepts, but is not, itself christian feeling, nor evidence of a change of heart and character, it is a preparation for the change, not the change itself; the fore-runner of the work, but not its substance. Considered in this light, how important, if attention be awakened, that it be not suffered to sleep and die away without permanent results.

Under the system, which has been prevalent, it has unavoidably happened that the Missionaries of different societies have been employed upon, at least, a part of the same district or territory. If a smaller and distinct portion had been assigned to them, each in his respective part, would have been enabled to accomplish more. When this occurs as to the Missionaries of different denominations, the consequences are not unfrequently, positively injurious. Their differences on minor points, render their auditors doubtful or incredulous as to the whole. The adoption of the system recommended, would speedily remedy this difficulty, as it would become matter of courtesy between the different sects not to move upon pre-occupied ground.

But not to tire the patience of your readers, I will only add, that as *pioneers*, itinerant Missionaries may be extensively useful. Their province is, to *explore*, to discover the circumstances and wants of distant settlements, and to prepare the way for those permanent establishments, which alone are likely to prove of great and lasting utility. C.

For the Western Recorder.

One who feels an ardent desire to promote the happiness of his fellow beings, takes the liberty to address the public on the subject of Sunday schools. He is sensible, from what he has seen and heard, that they are a means of grace that the Lord owns and blesses to the awakening and conversion of immortal souls. There are, at the present day, many living witnesses that can attest to the truth of this remark, and many more, who have been lastingly profited, have long since entered the abodes of the blessed.

Sabbath Schools furnish the means of exercising the youthful mind in the study of the scriptures: they promote the observance of the Sabbath by banishing idleness: and, by associating into bands the children who have been accustomed to stroll about the streets, they not only lead them away from the paths of vice and temptation, but are made instrumental in training them up to habits of industrious application, and above all, are fitting many, it is believed, to become members in the school of their Divine and heavenly Master.

Therefore, as one that desires to see the rising generation wise and virtuous, and walking in the paths of peace, the writer would seriously invite the attention of the public to the subject now before them. The season most favourable to these schools, is now fast approaching.—It is hoped that no one who feels the worth of the immortal soul, and the responsibilities of a Christian, will delay any time in setting about the establishment of them. Let not the best part of the season pass away before any exertions are made, but make them now. These schools should be opened and closed by solemn prayer; good order should be observed—and, with other duties and regulations, religious instruction should be given. Strive to impress the tender mind with a serious concern for its eternal welfare: For this end, draw instruction from the scriptures and every dispensation of Divine Providence. Pious young people of both sexes, are particularly invited to ponder these things well, and inquire whether they cannot be instrumental in doing *much good* while engaged in these labours of love. Be persuaded my young friends to go forward—"cast your bread upon the waters"—"in the morning sow thy seed, and in the evening withhold not thy hand;" and may the Divine blessing follow your good undertaking. G. W.

April 29, 1824.

Fate of Books.—"There are 1000 books published per annum in Great Britain, on 600 of which there is a commercial loss, on 200 no gain, on 100 a trifling gain, and only on 100 any considerable profit—700 are forgotten within the year, other 100 in two years, other 150 in three years—not more than 50 survive seven years, other 150 in three years—and scarcely 10 are thought of after 20 years. Of the 50,000 books published in the 17th century, not 50 are now in estimation; and of the 80,000 published in the 18th century, not more than 300 are considered worth reprinting, and not more than 500 were sought after in 1823. Since the first writings, 1400 years before Christ, i. e. in 32 centuries, only about 500 works of writers of all nations, have sustained themselves against the devouring influence of time."

SYSTEM MAKING.

Most theorists may be compared to the grandfather of the Great Frederick, who was wont to amuse himself, during his fits of the gout, by painting likenesses of his grenadiers; if the picture did not happen to resemble the grenadier, he settled the matter, by painting the grenadier to the picture.

PYHSIOGNOMY.

Many Theories that begin well, become ridiculous by being carried to extremes, and others, though formed with sufficient judgment, are often too difficult to be readily reduced to practice. Kant used to relate with great glee the following anecdote of Lavater.

A traveller once shewed Lavater two portraits: one of a highwayman, who had been broken upon a wheel, the other was the portrait of Kant, the philosopher; he was desired to distinguish between them. Lavater took up the portrait of the *highwayman*, after considering it for some time, "Here," says he, "we have the true philosopher, here is penetration in the eye, and reflection in the forehead; here is cause, and there is effect; here is combination there is distinction; synthetic lips! and analytic nose:" Then turning to the portrait of the *philosopher*, he exclaims, "The calm unthinking villain is so well expressed, and so strongly marked in this countenance, that it needs no comment."

"Give a man secure possession of a bleak rock," says a celebrated agriculturalist, "and he will convert it into a garden; give him a few years' lease of a garden, and he will turn it into a desert."

It would be most lamentable if the good things of this world were rendered either more valuable, or more lasting; for, such as they are, too many are found eager to purchase them, even at the price of their souls!

MEXICO ACADEMY.

THE Subscribers having been appointed a Committee to establish and superintend a School of the above description, hereby give notice that they have employed *M. W. Southworth* of Hamilton College, as principal instructor. The school was opened on the 15th of April instant, in the large and commodious brick Academy, in the town of Mexico, west of Wm. S. Fitch's store. Mr. Southworth is known to the public as a young man of talents, of literary attainments, and of unblemished moral character, and is recommended by President Davis as an approved and experienced teacher. He will instruct in the several branches of Literature usually taught in our Academies. As, in the present state of society, the importance of an education is admitted by all, the Committee deem it unnecessary to say any thing here, in favour of an institution of this character. By a faithful discharge of their duties, they flatter themselves that they shall be able to give satisfaction to the parents and guardians of all such youth as may be placed under their care.

Tuition—For Latin & Greek, $4,00 per qr.
For English studies, 3,00 per qr.

Books and Stationary will be furnished at the usual prices.

Good board may be had for $1 per week.

DAVID R. DIXON, SETH SEVERANCE,
I. ABELL, WM. WATKINS,
CHESTER HAYDEN, ELIAS BREWSTER,
WM. WILLIAMS, WM. S. FITCH,
OLIVER LEAVETT, *Committee.*

Mexico, April 26th, 1824. 0-tf.

BALLSTON SPA

Female Seminary.

MR. L. BOOTH, who has been for nine years past, the Principal of the Albany Female Academy, proposes to open a Female Boarding School at the village of Ballston Spa, on the 28th of June next. Buildings are now erecting for this object, on an eminence a little south of the village; a situation, not only very pleasant, but perfectly healthful.

COURSE OF STUDIES, &c.

Orthography, Reading, Writing, English, Grammar, Arithmetic, and Geography with the use of the globes, will be taught at $5,00 per qr.

The foregoing, in connexion with History, in the three divisions of Common or General, Biblical, and Ecclesiastical, at $6,00 per qr.

Any of the foregoing, in connexion with Blair's Lectures, (in full,) such parts of Paley's Moral Philosophy as are suited to the condition of females, Kame's Elements of Criticism, and select parts of Natural Philosophy and Astronomy, at $7,00 per qr.

The Latin Language, though not making a part of the regular course, will be taught to such as desire it, at $5,00 per qr.

The above branches will be taught by Mr. Booth, the Principal.

Drawing and Painting will be taught by a lady, who is thoroughly skilled in those arts, at $8,00 per qr.

Music will also be taught by a lady, well acquainted with the science, and skilled in the art of performing, at $10,00 per qr.

The French Language will be taught, if desired, at $9,00 per qr.

That the mind of the pupil may not be too much divided in its attention to study, it is desirable that only a few of the above named branches be pursued at the same time: and particularly, that the substantial ones be first acquired, before the attention be directed to those which are considered merely ornamental.

Reports will be sent to the parents or guardian of each pupil, giving a faithful account of her progress in study, and of her general behaviour.

Board, including the use of room, bed, bedding, &c. and candles, at - 2 00 per. week.

Washing, at - - - 37 1-2 per doz

A quarter will consist of 12 weeks.

A suitable deduction will be made to those who furnish their own room.

Twenty dollars in advance will be required at the time of entrance.

In regard to qualifications, &c. Mr. Booth begs leave to refer to the following gentlemen:

Hon. James Kent, late Chancellor N. Y. *New-York.*—Rev. Dr. Chester, Rev. Mr. Lacey, Rev. Mr. Ludlow, Rev. Mr. Weed, Hon. A. Spencer, late Chief Justice N. Y. Hon. John Savage, present Chief Justice N. Y. Hon. W. A. Dewer, Judge of 3d Dist. N. Y. John V. Henry, Esq. Saml. M. Hopkins, Esq. Gideon Hawley, Esq. Philip S. Parker, Esq. J. W. Yates, Esq. G. Y. Lansing, Esq. S. A. Foot, Esq. J. King Esq. A. Conklin, Esq. J. D. Hammond Esq. J. Porter, Esq. Register in Chancery, *Albany.*—Rev. Dr. Nott, President of Union College, *Schenectady*—John Knickerbacker, Jun. Esq. *Waterford.*—Hon. Samuel Young, Hon. John W. Taylor, Hon. James McCrea, Daniel James, M. D. *Ballston.*—Daniel Cady, Esq. *Johnstown.*—Hon. Morris S. Miller, *Utica.*—Hon. B. Green, Senator from the 7th Dist. *Wayne Co.*

Applications for admission may be made to L. Booth, and directed to Albany, till the last of May next; after which they must be directed to Ballston Spa.

The first term will commene on the 28th of June next.

PHYSIC & SURGERY.

DOCT. I. N. MEACHAM, has taken into partnership JONATHAN DAY, M. D.—Doct. Day brings ample testimonials of character and qualifications:—Reference to D. W. Childs, E. Bacon, and J. E. Hinman, Esqrs. Mr. W. Clark, Dr. Hitchcock and Mr. A. Kasson.

Their Office is No. 36, Genesee St. next door to the Post-Office, where they will be happy to attend all calls in their profession, and are always willing to give the public the *best* evidence of their qualifications (viz.) *Successful Practice.*

Utica, April 8, 1824. tf.

M. HITCHCOCK, has constantly on hand, a large assortment of *Drugs and Medicine, Dye Woods and Dye Stuff, Paints and Oil, Liquors and Groceries:* Wholesale and Retail.

Feb. 3d, 1824. 3—tf.

THE subscriber has just received from the New-York Auction Rooms, a large and complete assortment of *DRY GOODS*, which are offered at the most reduced prices for Cash, approved Paper, and most kinds of Produce.

(*Store No.* 66, *Genesee-Street.*)

EDWARD VERNON.

Utica, 20th Jan. 1824. 2—tf.

SUBSCRIPTIONS are taken at this Office for the Christian Herald and Seaman's Magazine. Utica, April 27.

TERMS OF THE WESTERN RECORDER.

This Paper will be published once in two weeks, at the Store of Merrell & Hastings, No. 40 Genesee-St. one door west of the Post Office, where communications or orders for the Paper will be recieved. Price $1 50 cents, payable in advance, or $2, if paid at the expiration of six months.

It is contemplated to publish this Paper weekly, whenever the measure shall be warranted by the extent of patronage

Any person who shall obtain eight subscribers, and remit the amount for the same, shall receive a copy gratis.

☞ Printing done at the Recorder Office on the shortest notice.